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in themselves inevitable and are therefore local and temporary. (3) Sound-substitution, the (usually) sudden change of one sound to another. This may be due to a variety of causes: defective reproduction, analogy, metathesis, dissimilation, non-contiguous assimilation, etc. These three classes could of course be subdivided.

The subtitle to chapter iv, "Semantic Change Erratic," is as untrue as the old idea of phonetic changes. It is equivalent to saying that the human mind does not work logically. Because we cannot show the logical connection between two meanings does not prove the change erratic. In many cases the meanings that survive have come from a common meaning. Such is the case with ME *knave*, NHG *Knabe*. Here the primary meaning was not "boy" but "plug, chunk," as appears from Hess. *knabe* "Stift, Bolze," the diminutive of which is MHG *knebel* "knebel, Knöchel, grober Gesell, Bengel." Such words as *chump*, *clod*, *block*, *plug*, *stub* are repeatedly used as descriptive terms of persons. For examples see *Modern Philology*, II, 474.

A number of incorrectly explained forms might be noted. One shall suffice. On page 51 it is said: "Metathesis of a vowel and a consonant is seen in Chaucer's *brid* for 'bird,'" which is a reversal of the fact. As any student of OE would know, *brid* is the older form and *bird* the later. Like *bird* are numerous other examples, as *burst*, *curds*, *horse*, *dirt*, *third*, all of which originally had *r* before the vowel, although in some instances metathesis had already taken place in OE.

However, in spite of a few errors and some (perhaps justifiable) omissions, the book is a welcome addition to a neglected subject. If it appeals to a wider public, as the author hopes, and helps to bring the day when the "wife" shall cease from "weaving" and Carlyle's "king" shall be "canned" (along with all other kings), then health to its navel and marrow to its bones till the earth shall be filled with the knowledge of its ignorance, as the waters cover the sea.

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Studies in the History of the Roman Province of Syria. A dissertation presented to the faculty of Princeton University in candidacy for the degree of Doctor of Philosophy. By GUSTAVE ADOLPHUS HARRER. Princeton: University Press, 1915.

This dissertation belongs to the same class of work as Peaks's *The General and Military Administration of Noricum and Raetia* (Chicago doctoral dissertation, 1905) and Stout's *The Governors of Moesia* (Chicago and Prince-

ton), both of which were written under the auspices of Professor F. F. Abbott. It is a useful type of thesis, for it not only furnishes abundance of problems upon which the candidate for the doctorate can whet his wits, but makes a substantial contribution to the store of information in regard to details which is an essential preliminary to that comprehensive history of the administration of the Roman provinces which we hope will some day be written.

Dr. Harrer has done his work well. He has collected carefully the available data bearing on the identity and chronology of the officials who served as governors or procurators of the province, and has subjected his material to a thorough and discriminating scrutiny. When the evidence on a name is inconclusive, he has not hesitated to indicate his doubts, and the number of interrogation marks that adorn the pages of the pamphlet attest the conservative quality of his judgment.

To the lists of governors and procurators he has added sections on "The Separation of Cilicia and Syria," "The Revolt of Pescennius Niger," and "The Division of Syria." There is a note also on *CIL*, III, 6169. These additions partake of the nature of appendixes and, giving to the treatise a more miscellaneous character than is usual in doctoral dissertations, detract somewhat from the unity of the work.

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Pagan Ideas of Immortality during the Early Roman Empire. By CLIFFORD HERSCHEL MOORE. Cambridge: Harvard University Press, 1918.

This is the Ingersoll Lecture for 1918 and so belongs to that series of lectures on immortality which includes William James's *Human Immortality*, Benjamin Ide Wheeler's *Dionysos and Immortality*, Royce's *The Conception of Immortality*, Osler's *Science and Immortality*, and other contributions by well-known hands on different phases of the subject.

Professor Moore begins with the sixth book of the *Aeneid*, that "strange compound of popular belief, philosophy, and theology," and after a brief review of its contents sketches rapidly the origin and history of the theories and beliefs indicated or expounded in it. He touches on the eleventh book of the *Odyssey*, the ideas of the Orphics and Pythagoreans, the doctrines of Plato and Aristotle, and the views of the post-Aristotelian schools. He points out also the hope of immortality immanent in the Eleusinian mysteries, in the cult of Isis, and in the worship of Mithras. Needless to say, the narrow limits of a single lecture have prevented a full discussion of any